

*Ancient Chinese Medicine*  
*and its*  
*Modern Interpretation*

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*BY BERNARD E. READ*

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# ANCIENT CHINESE MEDICINE AND ITS MODERN INTERPRETATION

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of the Henry Lester Institute of Medical Research, Shanghai.

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# ANCIENT CHINESE MEDICINE AND ITS MODERN INTERPRETATION

By Bernard E. Read

of the Henry Lester Institute of Medical Research, Shanghai.

To give a modern interpretation to ancient medicine one should first consider its character and its claims.

THE CHARACTER OF ANCIENT CHINESE MEDICINE. A student of this subject is impressed probably most of all by the fact that the theories of disease and the drugs used in treatment are for the most part not peculiarly Chinese but were or are in common usage throughout the world in all the old civilizations. Over 26 per cent of the plants listed in the Chinese medical classic, the *Pen-t'sao Kang-mu* (本草綱目) are identical with those found in Indian materia medica.<sup>1</sup> A similar great range of animal drugs existed in the sixteenth century in European materia medica, which is now practically non-existent. The use of mineral drugs and the practice of Chinese alchemy with the philosopher's stone and the elixir of immortality is Europe in the middle ages. Contacts between nations through the centuries have been so numerous that for the most part in speaking of ancient Chinese medicine one is presenting the general story of the history of world medicine.

THE HISTORY OF MEDICINE. Pagel divides the history of ancient medicine into three periods: (*a*) the prehistoric medicine of primitive people, up to 4500 B.C.; (*b*) the medicine of older civilizations, to 600 B.C; and (*c*) the classical period of the Greeks and Romans 600 B.C. to A.D. 130. These he follows with a Middle period up to A.D. 1500, and a Modern period A.D. 1500 to the present day. This is obviously a chronological record of European medicine, which loses a great deal by placing dates instead of names to the periods concerned. The various civilizations tell the same story of man's

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<sup>1</sup> "A Comparison of the Materia Medica of India and China," B. E. Read, *Lingnan Sc. J.*, 1929, 8, 423.



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development through ignorance, magic and superstition, credulity and gullibility, discovery and research, up to a point where he attempts to put his behaviour on a rational basis and becomes scientific. Vast masses of mankind are still abysmally ignorant—we are most of us quite superstitious in one way or another. From the hordes of quack medicines sold it is evident the world in general is exceedingly gullible and credulous. A few chance discoveries are still made—most of them a revival of old knowledge—and a few people are privileged to do so-called research, all in the year A.D. 1939.

A general survey of medical history suggests the following phases in man's progressive experience: (1) The Instinctive, (2) The Mystical, (3) The Empirical, (4) The Philosophical, (5) The Experimental and Analytical, (6) The Synthetic or Creative Period. Chinese ancient medicine is clearly mystical, philosophical and empirical in character, it lacks scientific analysis and its creative parts are based upon the imagination rather than upon reason. It is similar to medicine in Europe about A.D. 1600.

1. *The Instinctive Period*, so ably dealt with by Ballard, would imply that medicine and the treatment of disease not only extended back to the childhood of the human race but existed as animal medicine. Instinctive purposeful actions are associated with animal behaviour in a multitude of ways. Dogs and cats both eat grass to promote vomiting, heated animals refresh themselves in cold streams and warm their stiffened limbs in the sun. Animals lick their wounds, and some, like the monkeys, are adepts at extracting thorns, stopping bleeding with the paws, and it is reasonable to suppose that as animals appreciate edible fruits and herbs they have some knowledge of poisonous plants. For instance, the rabbit is known to be immune from the toxic effects of the solanaceous plants containing atropine: they eat belladonna or stramonium without showing any harmful effect, and people are known to die from subsequently eating rabbit pie made from such animals. On the other hand, other animals instinctively leave the atropine plants alone. One says instinctively, maybe there is much good folk-lore in the animal tribes, but taken away and domesticated the sheep and ox do many foolish things when grazing at large. One never hears of wild



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animals being smitten down in their tracks with the poisonous effects of these naturally toxic plants, some of which are so characteristic one could not fail to recognize them, and the poisoned carcass would be just as fatal as a finely prepared rat paste or poisonous fly-paper.

2. *The Mystical Period.* Oriental and Occidental medicine have much in common. Either some individual was accredited with supernatural power or there were claims of supernatural revelation. Osiris and Isis in the Egyptian temples of healing, the legends of the Vedas of India, the god Ameratatat in the Iranian medicine of Western Asia, Tlavizcalpantecutli of the Mexicans, probably refer to people in ancient days as real as Emperor Shen Nung (神農) whose figure is found in all of the Chinese temples of medicine. He is said to have compiled the first standard book upon Chinese materia medica, containing 365 drugs, as it were one for each day in the year. He is said to have tasted them all himself, and, having supernatural vision, was able to observe their effects upon his internal organs. The horns on the head are said to be the safety valves which allowed the evil vapours of the poisonous drugs to escape from his body.

The old system is overlaid and underlaid with superstition, which is something more than the old association of ideas persisting in modern medicine, such as the name morphine having originated with the goddess Morpheus, and mentha (the latin name of mint) being named after a nymph of the infernal regions. In olden days each drug had a god just as in China one finds the Tea God "*Ta Mo*".

If some regard this as a praiseworthy piece of hero-worship how do they feel about the supernatural qualities attributed to things, such as the following: Pao P'u-tzu (抱朴子) said that if cinnamon was taken with toad's brains for seven years one could walk on the surface of water and never grow old or die. Chao the hunchback took the drug continuously for twenty years, with the result that hair grew on the bottom of his feet; he was able to walk 200 miles a day and lift a weight of 1,333 pounds.<sup>2</sup>

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<sup>2</sup> *Chinese Materia Medica*, G. A. Stuart, 1928, p. 108.



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3. *The Empirical Period.* The earliest medical practitioners were chiefly herbalists, like old witch doctors in the West, acting with some degree of religious sanction. Most of their knowledge was tribal folk-lore to which they added their own independent observations either after personal use or by a study of the action of herbs on animals. These accumulated personal experiences founded empirical medicine, which might have made rapid progress were it not for the desire of men for:

(a) Selfish gain, which led to the putting forward of false claims for divine origin and superhuman results, associated with incantations and much humbug. This applies with equal force either to Paracelsus in Europe or to Pao P'u-tzu in China.

(b) Secrecy and its resultant economic gain.

(c) Personal intellectual pride which led men to speculative theories and false applications on a wider irrational basis.

Philinus has formulated the laws of empiricism as:

(a) Chance furnished the facts.

(b) Experiment reproduced these facts.

(c) Comparative methods confirmed the facts.

What happened to these facts? Alas, men tried to explain them and we have the philosophical phases of man's development.

4. *The Philosophical Period.* Apparently to strengthen the authority of the founders and to remove all doubt from the minds of people suffering from unsuccessful treatment, and that natural trend of the human mind to theorize and generalize brought out various philosophical elements in medicine. The oldest and most distinctive in China is the dualism of *Yang* (陽) and *Yin* (陰), the positive and negative principles of universal life, attributed to Fu Hsi (伏羲). Each organ of the body is said to possess the greater, medium and lesser part of each, making six factors in all, which are evenly balanced when in good health. This dualism in therapeutics is the use of drugs containing these principles to adjust the supposed disarrangement or inbalance of these principles.

*The doctrine of temperatures.*<sup>3</sup> In the West this theory developed

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<sup>3</sup> *Chronicles of Pharmacy*, A. C. Wootton, London, 1910.



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with humoral pathology in the time of Hippocrates. Galen dogmatized it and classified it in four degrees. Drugs were grouped as hot or cold, humid or dry to the first, second, third or fourth degree, and every prescription was balanced up mathematically, such as the following:—

<i>Drug</i>	<i>Weight</i>	<i>Hot</i>	<i>Cold</i>	<i>Humid</i>	<i>Dry</i>
Cardamons	1 drachm	1	$\frac{1}{2}$	$\frac{1}{2}$	1
Sugar	2 „	2	1	1	2
Indigo	1 „	$\frac{1}{2}$	1	$\frac{1}{2}$	1
Myrobalans	2 „	1	2	1	2
	6 drachm	$4\frac{1}{2}$	$4\frac{1}{2}$	3	6

This prescription whilst balanced in its hot and cold properties was dry in the first degree, and used to treat a wet sickness, such as edema. The Arabs extended this doctrine to absurd lengths and one finds the same thing in Chinese medicine with certain other qualities added. The theory undoubtedly greatly influences the mind of the present-day old practitioner in the treatment of so-called hot diseases such as fevers and inflammations, or cold wet or dry disorders with drugs of supposed suitable qualities. A primitive reasoning which hopelessly confuses subjective and objective reactions.

*The doctrine of signatures.*<sup>4</sup> This has been explained by the statement that: “The Creator in providing herbs for the service of man stamped upon them in many instances an indication of their special value.” So, the poppy capsule was shaped like a man’s head to show that it was a brain soother. Roses were red because good for blood disorders, Rhubarb was yellow and hence given for biliousness. The walnut was considered to be a perfect head medicine, for did it not consist of a hard exterior like the skull, a skinny covering to the kernel like the *dura mater*, and the kernel itself so closely resembled the convolutions of the brain substance? Alas,

<sup>4</sup> *The Doctrine of Signatures*, by S. Buchanan, London, 1938.



today only the outer hull is used, and that as a hair dye; yes, the outer layer in both cases, so there must be something in it. In China, the colour, shape and physical characteristics of the crude drug are always considered and theoretically applied to the uses of the drug: such as the shape of a stalagmite resembling a woman's breast and being used for disorders of the same. It is so mixed up with cosmology or astrology that when a drug does actually have some value the trained mind is slow to accept it on account of the embarrassing nonsense put forward in explaining the mode of action. Away back in European medicine in the 17th century this doctrine was denounced as "the most absurd and preposterous hypothesis that has disgraced the annals of medicine".

**THE CLAIMS OF ANCIENT MEDICINE.** After having defined some of the characters of old medical practice, and knowing that they entirely lacked the fundamental sciences of chemistry, biology, anatomy, pathology, bacteriology, etc., as a basis for the diagnosis of health and disease, one is inclined to spend little time debating the claims of ancient medicine. One is tempted to sweep it all aside as so much folk-lore and superstition. It is a fact that much of it comes into this category, but even so it yields a fascinating study of the early customs of a people and throws much light upon its cultural contacts and gives one an analysis of human behaviour of which people are hardly conscious today. There is very little difference between the simple-minded belief in tiger bones as a remedy providing courage and strength—or the mandrake with its root shaped like a man—and the many exaggerated and often false statements regarding modern patent medicines which educated people swallow because of the fine packing, the colour and shape: the simple explanation of how it works makes them believe it will do something supernatural.

**THE IDENTITY OF CHINESE MEDICINE.** Recognising that ancient medicine is bizarre in character, people like to enshroud it in mystery, give it extraordinary names, and attribute to it miraculous powers of healing. The mystery and the miracles are not in the medicines: they are in the minds of the gullible folk who through lack of education and common sense are prepared to believe anything. It is true that the old herbals include and regard as superna-





HUA T'O.

Famous surgeon of the Three Kingdoms.





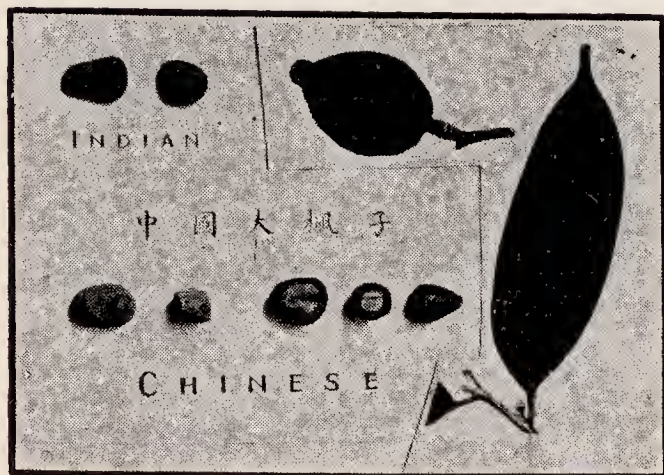
CHINESE GINSENG  
Wood-cut from Pen-t'sao.



CHINESE MANDRAKE.  
Showing the human form to the root.



CHINESE SEAWEED.  
(*Sargassum Siliquastrum*)



LEPROSY SEED, FRUIT AND LEAF.



LEMNIAN EARTH TABLETS.  
Old Greek dysentery medicine.



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tural the dragon, unicorn, and phoenix, and they are accredited with great therapeutic powers. It seems needless to dispute the therapeutic claims of such fabulous entities—they stand for certain philosophic ideas in the culture of the people. They remind one of Wm. James's definition of the philosopher: a blind man in a dark room looking for a black cat that is not there. The animal may be fabulous but the name is often associated with something real. There is no such thing as a dragon, yet today one can go into any English drug store and buy one pennyworth of dragon's blood, a drug once greatly prized as a styptic, now used chiefly in furniture polish. Dragon's bones and teeth are sold in Chinese drug stores, they are the fossilized bones of numerous prehistoric animals including man. The scientific identification of things with fanciful names dispels most of the mystery and the magic. The halo is gone when "the heavenly fairy seeds" are known to be simple henbane, "the blackbird's head" is monkshood, "Dragon's gall" is gentian, and dozens of other fanciful names no stranger than Western colloquial terms such as Job's tears, snapdragon, maid-in-the-mist, or baby's breath.

MODERN INTERPRETATIONS. As in the conjuror's art so in medicine one's mind is apt to be diverted and absorbed by unrealities, while the essence of the matter escapes one's attention. Twenty-nine *shell fish* are used in Chinese medicine. Do not let their beauty or the strange philosophic ideas about them detract from their value. Oysters may have been considered all male without any females, metamorphosed from the sea-eagle, belonging to the cold class, and the shell should be macerated in boy's urine for 49 days before being used to treat fevers, to strengthen the male principle, to cure thirst, to strengthen the bones, to allay humeral anger and to keep a person emotionally stable, etc. These shells in general are all a valuable source of calcium, universally a substance deficient in the diet, a substance which, as pointed out in a recent League of Nation's Bulletin on nutrition, is concerned with the correct functioning of almost every part of the body, and for which modern medicine prescribes builder's lime, the carbonate or the lactate salts, and the double salts are sold under proprietary names at the usual high quack prices.



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The *Pen-t'sao* recommends all of the medicinal *algae* in the treatment of goitre. Laminaria, sweet tangle, used so much as a food is recommended for all kind of dropsies. Sea moss, purple laver, gulfweed and eight others all have their special uses. The old books say they are cooling, but debilitating if taken for too long a time. The colour, shape and supposed male or female characteristics are brought in to explain their action. Today it is common knowledge that seaweeds are rich in iodine. They are one of our main sources of supply for commercial iodine and the iodides. The average daily amount of iodine required by the human body is 0.038 milligram, this is provided in a good mixed diet, or in China's poorer classes by the occasional eating of seaweeds at a feast. Professor Reid-Hunt of Harvard has shown that the iodine in seaweed is about 100 times as active as the iodine of potassium iodine in his acetonitrile experiments. Seaweeds also have a high content of iron and lime, and it is generally agreed that the old empirical use in medicine of seaweeds was founded upon actual observation of the real benefits derived therefrom.

Modern medicine often uses the dried powdered thyroid gland from the ox, pig or sheep. Old medicine recommends that from the yak.

Whilst we are discussing the elements in nutrition and mineral drugs, mention should be made of "China clay", also termed "Kaolin". Its use for making porcelain is said to date in China from 185 B.C. It was brought to Paris in A.D. 1722, since when the porcelain industry has flourished in France and England. Such a popular industry has quite overshadowed its use as a medicine in old China for the treatment of all kinds of diarrhoeas and dysenteries. Instead of harping on old Chinese folk-lore one might turn to the old European customs. A similar clay from the Island of Lemnos was esteemed by the Greeks as a remedy for dysenteries. It was dug out of the ground on a particular day in the year with a ritual associated with the worship of Diana on the sixth day of May. Later the Greek Church altered it to the Fete of our Saviour on the sixth of August. The clay was sent to Constantinople and made up into round tablets and stamped with a symbol referring to the goddess Diana. Most of us are familiar today with the use of



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“Kaolin” for diarrhoea. The first record of its use as a scientific medicine comes from Tsinanfu, where Braafladt in 1919 made an extensive trial of it in the treatment of cholera.<sup>5</sup> The cases treated with “Kaolin” had 2.86 per cent deaths, those by the standard saline treatment had 21.5 per cent. In this severe epidemic needless to say without saline or “Kaolin” all the patients would probably have died.

So many Chinese drugs are regarded as simple pot-herbs, people are apt to overlook their value as sources of vitamin.

One hundred and forty-eight different drugs are recommended for night-blindness. When this is of nutritional origin the specific remedy is vitamin A or its precursors. Examination of these various plant and animal remedies by Dr. P. G. Mar<sup>6</sup> shows that many are rich in this vitamin, which interprets their action as remedies for night-blindness and for many of the other conditions for which they are prescribed.

Eighty-nine different drugs are recommended for beri-beri, the disease associated with vitamin B deficiency.<sup>7</sup> A few of these drugs have been tested and found to contain this vitamin. As far back as the T'ang dynasty (A.D. 620) Ch'en T'sang-Ch'i (陳藏器) mentions the bad effects of a constant diet of polished rice, causing weakness of the muscles, drowsiness and general lassitude; cats and dogs are unable to walk, horses develop swollen hooves, and, taken with meat by pregnant women, it was said to be harmful to the foetus. In view of our present knowledge concerning the use of vitamin B from rice polishings this needs no comment.

Much is published today about the antiscorbutic value of orange and tomato juice. In old medicine, symptoms associated with scurvy were often treated with herbs rich in vitamin C. Cabbage and mustard leaves, amaranth and pumelo should be specially mentioned. And willow, poplar and tea leaves deserve special attention, for they yield a strong witches brew.

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<sup>5</sup> Braafladt, J., *Infect. Diseases*, 1923, 33, 434.

<sup>6</sup> “Examination of Chinese remedies for nightblindness,” P. G. Mar., *Chin. J. Phys.*, 1936, 10, 273.

<sup>7</sup> “The Newer Pharmacology and Ancient Medicine, B. E. Read, *Peking Nat. Hist. Bull.*, 1936, 10, 309.



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Everyone is familiar with the use of cod liver oil as a medicine rich in vitamins A and D. Twenty-three parts of sixty-three different fish are listed in the *Pen T'sao*.<sup>8</sup> Some of these have been examined scientifically and shown to be specially rich in these vitamins. Japanese workers have also shown that fish in the Japanese diet provides an adequate amount of vitamin C.

Then one might turn to the drugs which the chemist has found to contain *flavones*.<sup>9</sup> Vitamin G is known to be a flavine complex, absence from the diet of which is responsible for various skin troubles. This is a somewhat unexplored field but from our knowledge of vitamin A precursors, preparations containing flavone complexes should be examined for their actual therapeutic potency, such as scutellaria 黃芩, rosa 薔薇, quercus 橡, ailanthus 椿, etc.

There seems to be no end to the possible sources of these vitamins. The excreta of four birds are used for eye troubles. *Wu Ling Chih* (五靈脂) is the most renowned and has been found to contain vitamin A. But one would say of these as of most of these remedies, that whilst one may be able to give them a modern interpretation on a rational basis, in modern treatment the pure product of the chemist is infinitely to be preferred to these old unesthetic, unstandardized and indefinite remedies. For dumbness and lack of recognition of one's friends a dose of three pints of donkey fat may cure, but it is more of a punishment than a remedy, whether it contains a necessary vitamin or not.

This is not to say that all the old drugs should be discarded. The modern Chinese Pharmacopoeia contains about sixty, nearly ten per cent of its *materia medica*. Some such as rhubarb, camphor, aloes, anise, cinnamon, etc., have been used all over the world for so many centuries, that we do not think of them as old remedies. The one most recently introduced into scientific medicine is *ephedra* (麻黃), an insignificant looking leafless kind of grass used in the

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<sup>8</sup> *Chinese Materia Medica: Fish*, by B. E. Read. Trans. Tenth Congress, F.E.A.T.M., Hanoi, 1938.

<sup>9</sup> *The Newer Pharmacology and Ancient Medicine*, by B. E. Read. Trans. Ninth Congress, F.E.A.T.M., Nanking, 1934.



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earliest days and found in Shen-nung's *Pen-t'sao Ching* (本草經), said to have been written some 5,000 years ago. Quite 1,000 reports have appeared in modern literature upon this herb and its alkaloid *ephedrine*<sup>10</sup> used in the modern treatment of asthma and hayfever, as a drug to raise low blood pressure, to shrink swollen nasal mucous membranes and various other uses. It is related in chemical structure to the naturally occurring principle in the body adrenaline. It acts partly in inhibiting amine oxidase and so strengthens the action of adrenaline secreted in the body, and hence is a great adjuvant to the normal body processes.

There are certain symptomatic drugs used for the treatment of particular symptoms rather than diseases, which, however doubtful their uses may have been, their effects were well known. The dried secretion of the parotid gland of the toad, *ch'an su* (蟾蜍), contains a principle almost identical with that in the well known drug digitalis. It has undisputed value as a heart medicine.

The *Daturas* are so well known as atropine containing drugs that not much need be said. The famous old Chinese surgeon, Hua T'o (華佗), doubtless used this drug with hemp and alcohol as an anesthetic for doing his operations. Its action on the parasympathetic nervous system would explain many of its old uses, some of which are identical with modern usage, such as in coryza and asthma. A similar plant, henbane, was used by the old Saxons for toothache, by inhaling the fumes from the seeds placed on a shovel of burning coals. I found them used in an identical manner by the Mongols.

The well known drug *Yuan Chih* (遠志), Polygala, is a good substitute for Western senega as a cough medicine. It contains the same potent glucoside able to stimulate the cough reflex.

*Drugs of unknown action.* So many might be placed under this heading it is hard to select a few good examples without implying that a great many are useless. This may be so, but there are others which have been tested and found to create effects for which so far no satisfactory explanation has been found. *Huang-chi* (黃芪) is

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<sup>10</sup> "Ephedrine and Related Substances," by K. K. Chen and C. F. Schmidt, *Medicine*, 1930, 9, 1-117.



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a very famous diuretic drug and it does after some delay produce a marked increase in the flow of urine.

*Ginseng* has been studied and its action partly understood. It has been found to contain a potent glucoside stimulating smooth muscle. It acts on the kidney and on sugar metabolism. Even so we are lacking evidence to show why people in China will pay such fabulous prices for it, or for the very extravagant claims regarding its therapeutic effects. It is only natural to find the willow and poplar in old Chinese medicine. They are the old sources of the salicylates, the forerunners of aspirin. How they act is as obscure as aspirin, which, however abysmal our ignorance may be and however speculative our scientific opinions may be, is about the most popular drug in the world today.

*Specific drugs.* The layman thinks of all drugs as having a specific action in the treatment of disease. This is very far from the case. Very few drugs are considered to so act, and their action is explained by many as an indirect effect. In this group are classed quinine for malaria, arsenicals for syphilis, santonin for round worms, etc. About three dozen different drugs are used in old medicine as worm remedies. Anthelmintics, as they are called, are notoriously inefficient, for almost any purgative was regarded in olden days as a worm remedy. In China, *hai jen t'sao* (海人草), *Digenea simplex*, is considered comparable to santonin in its effectiveness for round worms. It contains an active glucoside and like agar promotes peristalsis. *Pomegranate* was used for tape worms as it is in the West. It contains a potent alkaloid pelleterine. This perfectly rational material is mixed up with things which are a strain on the intelligence. For instance, one reads of the "Echo worm", whatever that can be one cannot say, treated with *Lei wan* (雷丸), *Mylitta lapidescens*, or thunder pills. A Taoist physician recommended a certain patient to read through the titles of the Chinese Herbal. There was a noisy response to all of them until he reached *Lei wan*, a few doses of which cured the complaint.

*Castor oil* is a good old Chinese remedy which is specific in the sense that a good dose never fails to purge. For killing a cat-devil the patient sits before a cinder fire and is surrounded with ashes. Pills containing castor oil, croton, abrus, cinnabar and wax are

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*Hydnocarpus*, or *Ta Feng Tzu* (大楓子), commonly known as chaulmoogra was pronounced at the last International Leprosy Congress, Cairo, to be still the best remedy for leprosy. Its action is obscure, though the work of Walker and Sweeney shows a specific effect on the acid-fast bacillus. It was introduced into Chinese medicine in the Yuan dynasty, A.D. 1280-1368. It was first used by Western physicians in 1855, when Monat in India and Hobson in Canton independently tried it with successful results.

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In this brief review of a very large subject the writer has attempted to bring out from the empiricism, the superstition, and the false philosophy of the past, some of the true values to be found in old medicine. It is no longer an unknown secret subject. The naturalists, the chemists, the physiologists and the physicians have done much to identify, to extract, to show the action and establish the uses of those worthwhile.<sup>11, 12</sup> One must not be misled into thinking that every ancient dead or rotten thing merits a place beside a real scientific remedy. Modern science is like a furnace into which we need not fear to put old lore. The rubbish will perish but the precious material will come out purified and glistening. There is too much human sickness for any doctor, ancient or modern, not to grasp at any efficient remedy to help suffering mankind. We are far from rationalizing even some of the drugs used in modern medicine, and the empiricism of the past is the best hunting ground for the scientific man of the future. But only the most painstaking scientific research can distil the truth from the old records which undoubtedly contain much of value. How it all came about

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<sup>11</sup> "Review of Scientific work done on Chinese Materia Medica," B. E. Read and J. C. Liu, *National Med. J., China*, 1928, 14, 312.

<sup>12</sup> "Chinese Materia Medica: Review of last Decade," B. E. Read, *Chin. Med. J.*, 1938, 53, 353.



is lost in antiquity and the early history of the human race. It was at first perhaps instinctive, later there were chance discoveries regarded as revelations to the race. Its empirical character was overlaid with philosophical explanations of the mode of action. But when freed from superstitious theory it may be interpreted scientifically and made of value to the world.





